Hanserd K.

O England; thy time is come, God hath not taken thee until thou be ful; yea, the fulneſs of thy time is come; with ſpeed prepare to meet the Lord in Judgment, leſt thou be cut off; wo unto thee if he turn from thee before thou be refined. Remember, was not the Jewes cut off that thou might be grafted in? Remember and take heed.

J.N.

by Wentha Simmonds

Ye men of Galilee, why ſtand yee gazing up into heaven? This ſame Jeſus which is taken up from you into heaven, ſhall ſo come in like manner as ye have ſeen him go into heaven, Acts 1.11.

The glorious Reign of Chriſt is come;
Ho! every one behold the Sonne:
This is the beautiful Morning-Star,
Who ſends his Meſſengers through the air,
And calls up all to Judgement; O haſt and come away
You Virgins that are ready! this is the Marriage-Day.

YOu fooliſh Virgins, how have you been ſleeping away your precious time? had it not been better you had watcht and prayed? O fooliſh, fooliſh Children, will you ſell your birthright for a moments pleaſure, and a little eaſe? But what more can be ſaid to you; I ſee the Spirit is grieved with you, and the Spirit is weary with ſtriving with you: O that I could weep tears of blood for the ſlackneſs of the deſires of the people concerning their eternal ſalvation! *Is your ſouls of no more value then to make a ſport of time? O England! thou haſt not wanted for Warnings, my ſoul ſtands witneſs in the preſence of the Lord againſt thee, that in thy Cities, Towns, and Market-Streets, I have paſt with bitter cryes and ſtreams of tears, for a moſt two*

yeers time, warning you of this day that is coming upon you as a Snare, with this Lamentation, O people of England repent! O that thou wouldeſt conſider the time of thy viſitation! O that thou wouldeſt priſe thy time before the dore of Mercy is ſhut! Now the Light is riſen, how art thou found ſlaying the Lamb of God? in thee is found ſlain the blood of the Innocent; O England! the blood of the Innocent cries loud in the ears of the Lord God of Power; O that thou wouldeſt conſider and repent, and priſe thy time before thou be conſumed and made a common deluge for ever! Thou art fat and full, thou art fitted for ſlaughter, and great and terrible will thy day of calamity be; the Sword of the Lord is drawn againſt thee, and will be ſheathed in thy bowels. O repent! repent, and let the deſtruction of *Sodom* be a warning to thee O England! fitted for ſlaughter; thou art light and vain, thou kicks againſt the Lord, thou lifts up thy heel againſt him; O England, the time is come that nothing will ſatisfie but blood; yea, yea the time is come that nothing will ſatisfie but blood: Thou art making thy ſelf drunken with the blood of the Innocent; he will be avenged of thee; till blood come up to the Horſes bridle; thou art making thy ſelf drunken with the blood of the innocent, and now he will give thee blood to drink, for thou art worthy; for he will be avenged of thee till he is ſatisfied with thy blood: Come down ye high and lofty ones and lie in the duſt, and repent in ſackcloath, and lie lovv before the Lord, and come and ſee if by any means there may be a place for repentance found.

This mournful cry began at *London*, ſo to *Colcheſter*, and through the Nation: Ah Lord! what ſhall I yet ſay for them? or how ſhall I enter into a Treaty for them? Behold, they have ſlighted thy tenders of Grace, and they wipe their mouths, and take their fills of mirth; and they wipe their mouths, and cry, *Tuſh, the Lord is gone far off*; they cry, *Miracles are ceaſt, and there is no Revelation*; *tuſh, the Lord ſeeth not*: When thy ſervants have ſhewed them thy minde, they have ſaid, *Let him do his worſt*. O Lord ariſe in thy zeal, and ſhew thy power, for they blaſpheme thy Name continually.

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nually; how have they ſlighted thy love, now thou haſt viſited the earth with thy pure voice? how cruelly have they beaten thy Prophets, and now thy Son is come they conſpire to kill him?

O Generation of unbelievers! now is not the Scripture fulfilled that ſaith, *When the Son of man come ſhall he finde faith upon the earth*? Is it not ſeen that you love the world too well? you look for the reign of Chriſt, I know you do, for there is that in your conſciences which ſheweth you that your ſoul is in death, and waits for redemption; but how have you ſlighted the Meſſenger of reconciliation, that hath told you in ſecret that you ſhould come away and leave your vanities; it had been well if you had minded the check and reproof, if you had done ſo, your hearts had been purified, then now you had been ready to meet him; when he fulfilled all Righteouſneſs, and aſcended unto his Father, he gave down his ſpirit among you, which hath viſited your Fathers and you unto this day, which was to miniſter unto you, untill his ſecond coming: But how hath your ears been ſtopt againſt it, did it he ever appear in ſuch an age before? But now the Heavens is loaded with a Bleſſing, and there is not room in the earth to receive it, make room, make room, enlarge your hearts, for it is there that he will reign I ſee, and as your hearts is enlarged, you will come down as *Zacheus* did; for he is made a little lower then the Angels, that ſo he may raiſe up the innocent Seed, which lies ſcattered in your dark hearts: As far as you are obedient to the ſpirit that preaches to your ſouls in priſon, ſo far you make room for his reigne, ſo far you become Members of the body; for now he hath prepared you a Leader and a Captain; doth not your eyes ſee the Lord hath prepared him a body fitted for ſufferings in patience, which he hath crown'd with love and meekneſs; ſo that the more you torture him, the more he loves, yet you cannot ſee; but to you that live in hope my heart is enlarged, yet to ſee the redemption of *Zion*, and to enjoy the glorious Reign of Chriſt; the Lord give you the deſire of your ſouls, for now is your time to receive: Wherefore I beſeech you ſit you under your own vine, feed in peace, go

not forth after them that crye, Lo here, and Lo there, for they are falſe Watch-men, they will ſmite you, and bereave you of your freſh ſprings which you ſhould enjoy in the ſpirit; but watch low and ſtill in your mindes, and with that which is juſt, judge that which is unjuſt; and when your wills would have Liberty, let it be croſt with the Light; then you will ſee that in your obedience you will have peace, and the peace that your obedience will bring, will ſo knit your hearts to the Lord, that nothing will be too hard for you; then comes your hearts to be opened to receive the Bleſſing, and your mindes ſtedfaſt in Communion with the Lord; He will viſit you with his freſh ſprings, and cauſe the ſeed to grow; and as it grows up to God, it brings the Son down to you, who is given into the world to redeem your ſouls from the power of ſin and death; and ſo as he purifies you with judgement, ſo your Temples will be fitted for Chriſt to rule and reign in you, and then comes his will to be done in the earth as it is in Heaven; and as your hearts, mindes and affections incline to the Lord, you will ſee faith encreaſe; and by patient waiting in hope, you will ſee the Hills levelled, and the mountains laid low of ſin and corruption; and when the Lord hath pluckt your feet out of the Snare, and ſet you upon a plain, then will you run the way of his commandments with great delight; and this is the State of Virginity.

Oh you noble hearts! it is you that are fit to entertaine Chriſt in his reign, for in your obedience the precious ſprings of Life doth open in you, and pure conſolation you feele, Songs of Joy and Triumph, and the Father, Son and Spirit meets in you; then hath the ſoul Liberty from the devouring Enemy; as the pure Spirit gets Victory over the evil Spirit, ſo the Spirit of Chriſt comes to reign in your mortal bodies, then comes the ſhowers of Grace as the morning-due which bathes your ſouls in the blood of the Lamb, and waters the tender Plant in you. This is a wiſe Virgin that is ready to meet the Bridegroom in this his day; I counſel you that have oyle to trim your Lamps; and prepare to meet the Lamb, for now it is full time, for he that was to come, is come, and his time is ſhort, and then no more time; make

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haſte away you Virgins of the laie, for time is ſhort; for now is the time of ſealing come, he that is filthie, let him be filthie ſtill; and he that is holie muſt be received into the bodie. Now bleſſed are you that are found ready; for now we ſee there hath been terrible wars betwixt *Michael* and the Dragon to make room for the Babe; not one ſtep but thorow blood that we can get for entertainment amongſt you; but now I ſee the foundation is firmly & deeply laid thro ugh ſufferings; and now ſet your Battel never ſo ſtrong, it will grow more firm; but bleſſed be the peace-makers, for they are fit to have the Manſion in my Fathers Kingdom. Why ſhould it ſeem a ſtrange thing to you to ſee Chriſt reigne in his Saints and fit and prepare the Veſſels, and make our bodies fit for himſelf to dwell in, ſeeing our hearts are ready to bow to his Will? And is it not more for his glory, though it be a greater croſs to your wills, to purifie theſe bodies, and pour out the dregs thereof, then to bring down that body which was crucified at Jeruſalem, ſeeing all are in his power and one Spirit rules in both; by much tribulation, anguiſh of Spirit, and ſufferings of the fleſh, hath he now fitted a bodie for himſelf, who hath conquered death and hell; ſo perfect is he that he can laydown his life for his enemies, not opening his mouth to defend himſelf; this Veſſel is as precious to me as that which was tortured at Jeruſalem, ſeeing the Father hath prepared them both, and the ſame Graces ſprings from both according to its time of working, which now is finiſht in ſufferings. Shall I not follow thee unto death, O my beloved? yea, ſeeing thou art revealed in me by my Father to be the Son of Peace.

Now what though he was brought up with you? deſpiſe him not as your fathers did; but the Scriptures muſt be fulfilled, *A Prophet is not without honor but in his own Country*; ſurely if you knew the bowels of love that flows to you; you would be more meek; what ſhall we do to declare our love? the Lord knows we love all men, from the Magiſtrate to the meaneſt, and delight to live in love and peace with all men; and if any do lord it over you, and judge you in their Wills, they muſt be judged. Now I beſeech you, is not this the manner

ner of the reign of Christ, to purifie the bodies of his Saints to make them Temples for himself, and quicken them by his Spirit? and he that leads the way is the Captain, King, or Prophet, which in all ages the people loved and honoured; Would you were worthy to receive the salvation of his love and peace, vvhich the shovvers of his rain hath brought; his Reign is glorious. Novv hearts are knit together in unity each to other, and Praises springs freely up to the Father of all, and here is none shut out vvho is real hearted: Whether ever vve see your faces outvvardly, yet I am sure if you love the Lord, and be obedient to him, vve shall meet in Spirit, and that Spirit vvill reveal to you that Innocency must be King. Therefore friends all, use the World as if you used it not; for the time is very short, and every one shall be taken vvhere is; he that is filthy, shall be filthy still; and he that is holy, shall be holy still; for no place of Repentance shall be left; and many shall say, Lord, vve have preacht in thy Name, and in thy Name vve have cast out Devils, and done many vvonderful things; but he shall say unto them, Depart ye Workers of Iniquity, I knovv you not; and they shall flie into the Dens and Caves of the earth, and shall call to the Mountains and Rocks to fall on them, and cover them from the glory of his presence.

Watch, Watch, the time hasteth exceedingly, vvhen time shall be no more, for the Gate shall be shut, and no place left for Repentance.

Martha Simmonds.

CONsider I beseech you hovv clearly the Scripture is fulfilled in our dayes; are you not all talking of the Reign of Christ, but knovvs it not? And this is the cause of it, My Ways saith the Lord are not yours, nor my Thoughts yours; for as the Heavens are higher then the earth, so are my

Wayes

waies higher then yours; & none knoweth his will but those that are willing to be guided by an innocent spirit, and that liveth out of their own thoughts; and they onlie are the Virgins that will be found readie to reign with Christ Jesus in righteousnes, for they are diligent in the depth of the search of their own hearts, and sees how the Lord breaketh them into tenderness, and maketh them subject to his will; as Christ was to his Father, so are we in this evil world.

Now I would not have you ignorant of the mighty day of the Lord, and of his glorious appearing amongst the sons of men; but rather that you should consider how that it stands more for his glory to cross all mens wills, then to fuifil them; and what if he will be pleased to do as the Potter doth with his clay, who having made one vessel, as seemed him good, and seeth that there is yet an oppertunity for him to break it, & make it more for his honor then it was, seeing it is yet clay in his hand; and so is man in the hands of the Almighty. Oh my Friends! consider how much more shall the Lord be glorified, in purifying a Vessel fit for himself to dwell in all righteousnes, meekness, and long-suffering: And thus we see his reign, and rejoice in sufferings as Deceivers, and yet true.

So friends consider, that if it had pleased him, he could have prayed to his Father, and he would have sent him Legions of Angels; but he chose rather to suffer, and thereby to cross his own will, and also all mens wills, for surely he is the same now as he was in former ages, who alwaies appeared contrary to the expectacions of all the world; but if he should appear in the way you have long look t for him, then man would have something to boast in; but now boasting is excluded; for it hath pleased the Father of Spirits to appear in a spirit a little lower then Angels, and so is hid in the Clouds from all mens eyes, of corrupt hearts, and self-conceited ones, who thought they had an eye to have pierc t through the Clouds, are now found the blindest of all sorts; for as he suffered at his going away, so doth he at his coming;

ing;

ing again, for so saith the Scripture, *he shall come in like manner as he went.*

Hannah Stranger.

There's none can reigne with Christ but he
That is a Virgin pure in innocency.
No evil thoughts nor words must be,
For that will stain Virginity.

O How excellent is thy waies thou God of Mercy and Truth! surely they that go out of thy pathes are not worthy to walk therein; they that forget thy love, have not found the sweetnes of it; why should it be that any, that have known thy Word should cast it behinde their backs. But let my soul cleave to thy Statutes, & let obedience be my life continuallie; so shall I be acqnainted with thy will, O Lord, thou knowest I love thy counsel, and in it my heart pondereth; and if thou wilt open thy bosom, and let me come neerer to thee, that is all I desire; but let me remember thy former mercies for they are life; how hast thou led me through the Desarts, and refreshed me with thy Christal Streams, & gave me Manna for food? How gentlie didst thou guide me when all comforts failed me, and removed the mountains out of my way, and hath set me upon a plane, that I run the way of thy Commandments with great delight? Why hath thy Rod been so light upon me, seeing my sins have been multiplied? How have I scaped the Rod of thine anger? nay, thou didst put a Rod into my hand, to smite the backslider and hard-hearted: O Lord, thou knowest it was thy will, I did not resist thee; Oh that they might know it, the rod, and who it was that did appoint it! and now thou hast taken it out of my hand, and bowed me to thy will, and hath opened a door of Mercie to all sorts of people; Oh let thy Mercie shower down abundantlie, and fill the earth with thy Blessing that thy Works may praise thee, for now praises

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readie for thee, and many hearts panteth after thee, that have long lain amongst the pots; all the upright love thee, for they have been as a chased Roe upon the Mountains, which have wanted a Shepherd; wherefore arise O Lord, and visit the Nations with thy appearance, that they may know thy salvation.

Martha Simmonds.

OH my beloved! Where hast thou been hidden? in the clefts of the Rocks? and I could by no means finde thee, though I have sought thee day & night with a mournful and bleeding heart? but when I was still and patient, then thou didst appear to me with pure consolation, and then we did sup together; but then thou wouldest withdraw again, and then my soul would mourn, for I saw thy presence was my life and preservation. Thou didst command me forth into thy Work, to invite those in which knew thee not, and I was obedient to thee; when I returned and gave thee an account, thou didst accept my service, though men denied it, and thou gavest into my bosom a double Blessing. Oh! how thou hast drawn me unto thee, & inclin'd my heart to thy will; how hast thou indeared my soul within thy bosom? Thou hast tried me, and in thy trial thou hast found me steadfast; it all that I desired of thee was, and is, That thou wouldest wholly take me into thy Counsel: I ever loved thy Reproof, and dreaded thy Anger; for I finde correction is as balm to me, and I have not murmured at them. Oh pure, eternal, perfect Lord God! when I came neer to know thee, it was life for evermore, for thy presence overcame me; but how have I been tossed to and fro in this dark world? surely thou hadst a purpose to make use of me in thy will and time; for the devil hath set very sore against me, for before ever I saw the Light of the Sun, or received a natural birth in this visible World, I was rejected of men, for my

Parents denied me a birth; and as concerning self, it had been good I had not been born; for I have not had pleasure in this world, but have stood as one alone; and since I knew the way to thee, I have exceedingly hasted out of it; and before I knew the way, I sought for the way to all that pretended to direct the way; but they had stoln thy words, & had not thy life so they wearied me, and profited me not; but now thou hast revealed thy son in me Oh! how am I overcome with thy presence? and now I shall live with thee for ever.

M.S.

IS it become a crime not to judge another in his Work; but to let him stand and fall to his own Master Christ Jesus, who alone hath power over the conscience? Doth not the Apostle *Paul* say, *Wherefore dost thou judge thy Brother? Wherefore dost thou set at nought thy Brother?* Did not he say this to those that judged one another? And did not he plead the cause of both for one against the other that judged, when they could neither of them bear the other; yet did not he then vindicate both in their contrary perswasions, and judged onely their judgings of one another? *Rom.* 14.

Did Christ judge *John Baptist* because he came neither eating nor drinking? or did *John* judge him because he came both eating and drinking? though the world judged both, saying of the one, *He hath a Devil*; of the other, *He is a glutton, and a wine-bibber, a friend of Publicans and Sinners.*

Did *Barnabas* judge *Boanerges* because he was a Son of Thunder? or *Boanerges* judg *Barnabas*, because he was a Son of Consolation.

It is said, *Cant.* 4. last. *Awake, O North-winde, and come thou South and blow upon my Garden, that the Spices thereof may flow out. Let my Beloved come into his Garden and eat his*

pleasant

pleaſant fruits. Let him that readeth underſtand. And let not the South-winde ſay to the North-winde, There hath been no need of thee. Neither let the North-winde withſtand the South-winde, and ſay, There is no need of thee. Or let not the Garden ſay to the Windes, There is no need of you, or either of you, for both are needful for cauſing the Spices to flow out, that the Beloved may enter into his Garden to eat his pleaſant fruits. Let him that readeth underſtand what the windes are.

W.T.

THis is a day of ſhaking and ſtaggering to them whoſe mindes are without, buſying themſelves to comprehend the meaſures of others. The only way to be at reſt & quiet, is to mind our own meaſure, committed to us, and to be faithful therein; to keep pace with our own guide, who leads the Lambs as they are able to bear: Let the weak not judge that which they comprehend not; and let the ſtrong not deſpiſe the weak, being found faithful in their meaſure; and ſo unity is preſerved in the body, from the youngeſt babe to the higheſt grown; and there's bredth enough in our Fathers Kingdom for both. And this preſerved unity between Paul *and his weaklings;* John *and his little children, Chriſt and his babes.*

The day is appearing which I have waited for, in which all that have their faces towards God in truth ſhall own one another in their ſeveral meaſures, and love ſhall be encreaſed. The children of the Kingdom ſhall feel the love of God in one another, and ſhall embrace that, and not trouble themſelves with the ſeveral work of others, or narrowneſs or largeneſs of underſtanding Myſteries; but love ſhall embrace that which is of it ſelf, and ſo the Flock of God ſhall walk in peace, without puſhings, judgings, whiſperings; back-bitings, cenſurings, every one growing up in his own meaſure. This day is appearing, if it go not in again.

W.T.

O How wonderful are thy Works, O God! the depths of thy counsels are past finding out: Who knoweth thy waies? and to whom dost thou give account of thy actions, how thou dost order the works of thy hands? Oh! how vain a thing is man when thou turnest thy hand upon him? How often hast thou broken me to pieces? How often hast thou led me through deaths? How hath thy terror many a time seizd upon me? and thy dread made me afraid? Thou hast bruised me from morning till night: Oh! who may stand before thee thou Judge of all men? In the days of my affliction, how have I roared from morning till night! Then did I seek death, but could not finde it; and thirst to be covered in darkness, but could not obtain it. I said, I will go down into forgetfulness; but thou would not suffer me: But in thy will thou raised me, and sent me to the Nations. A signe and a wonder thou hast made me, and a stranger to them who had well known me. Yea, how often hast thou changed me, so that I have not been known to my self? And thou hast hid me from such as have followed me: Thou hast lifted me up, & I have been exalted; thou hast cast me down, and I have been despised. I have been a scorn to fools that knows not thy wayes; and as a prey to the devourer: Then I said, Thou hast cast me off; else why am I covered with blackness? But this was my impatience, my haste, and my folly: Thou smilest upon me in the midst thereof, and I was judged yea, I loathed my self before thee. Oh how hast thou turned me in a moment! Thou liftedst my head out of Prison, and set me above such as sought to destroy me. Yea, how often hast thou redeemed me from death? how often have I been beset about? yea, the eyes of evil men have been daylie upon me to see my fall. Yea, many a time had I been driven from mysteadfastness; but thy Promises have been my refuge: Yea, had it not been for thy Word, I had dispaired of hope; therefore do I love it more then gold. Oh that men knew thy faithfulness! Out of the pit have I cryed to thee, and thou heardest me, and didst answer out of thy Holy Place. Then I said, I will fear thee for ever, and obey thee

thee till death, becauſe thy Word hath ſtrengthned me. Thou turned away thy face, and I became darkneſs: Then I ſaid, I am forſaken, for thou haſt found iniquity in me. Thus have I been as clay in thy hands, and durſt not ask thee an account of thy doings. Oh thou faithful one! how dreadful art thou? how powerful is thy preſence? with thy breath doſt thou change the world, and makeſt all things new: So doſt thou make man forget his travel, and turns his ſorrow into a Song. Praiſe the Lord O my ſoul, while I have a being among the ſons of men. *J.N.*

A Morning-Song when I being in Priſon at Weſtminſter.

SInce thou haſt drawn me to thee, how doth my ſoul love thee my God! Since thou haſt begotten me to thee, how doth my heart bow before thee my Father? How doth my ſoul worſhip thee? How do I delight to live with thee? It is life to abide continually in thy preſence, to receive thy commands and do them. Oh how haſt thou made me with thy hand, and formed me anew with thy free Spirit! ſo that the tedious wayes of weariſomneſs is forgotten, and I love to run the way after thee, and to tread thy pathes. Surely all the time of my life is too little to ſerve thee in thy holy wayes, my Redeemer and my King. Oh! let my ſoul for ever live in thy boſom, that I may continually taſte the breathings of thy pure life, which fillss my ſoul with fatneſs, & my heart with pleaſure. With tears I have found thee; with joy I live with thee: Oh how am I afraid to loſe thee! O how ſtrong is love! I cannot live without thee. Bleſſed be the day in which thou called me out from my Kindred, and ſet a Hedge betwixt me and mine acquaintance, that thou might turn me to thy ſelf. Thou ſet my familiars afar from me, that thou might bring me to thee alone, Oh my joy! Thou haſt ſet all the world againſt me, that I might ſeek thee to take my part: Then did I cry unto thee, and thou waſt near; for this was thy purpoſe concerning me, That I might know thee. In ſecret didſt thou ſupport me, leaſt my faith ſhould fail; yet not in my way, leaſt I ſhould be exalted, and ſo forget thy fear; yet would never ſuffer me to want thy goodneſs. How often haſt thou ſtript me of all, yea, my deareſt friends, who were as my life, were ſet againſt me

in Judgement; this was done that thou might prove me in the fire, to melt me and try me, that thou might bend me for thy self alone. Then did I see how vain a thing is man, how soon is he changed into a lye. I said, To thee alone I commit my cause: Then didst thou draw near and justified me; thou healed my wound with thy anointing, thou poured in thy consolation as oyle into my bones, which was dryed with sorrow: Thou made me forget all my grief; thou renued my youth, and my flesh came again as a child; my heart thou madest new within me: A clear vessel didst thou make me after the breaking of the old: Then diast thou fill me with thy goodness; thy Word became my food, and the joy of thy spirit was my strength: I became obedient, and thy love was spread in my heart. My soul is satisfied with thee, my God, and my Redeemer; Praise the Lord. J.N.

A Song of Deliverance.

THou hast seen, Oh my God, thou hast seen it, when the wicked one laid a Snare for my feet in the day of my trouble, when he spread his Net to take me unawares: In the dark he spread it, he covered it, he said in his heart, He shall not know thereof till I have caught him within my compass, he shall not perceive it; so was I as a bird, innocent, not knowing that it was for my life: Then didst thou shew me it, Oh thou preserver of the helpless; thou said, Hearken unto me, so will I save thee from his subtilty; follow me, so shalt thou escape. Thou led me in a foolish way to the wisdom of the enemy, but I found it a way of peace and safety, and a path of purity, in which my soul delighted. With holiness didst thou compass me, and beset me about with salvation. Though mine enemies compassed me about like a flood, yet was my soul in safety. Thou discovered to me the man of mischief, and said in secret, This is he that seeks for thy life. Shall I forget thee my God? Shall I forget thee? Shall not I have thee ever before me? By thy mercy hast thou gained my heart. Thou knowest I love thee; incline thou my heart unto thy fear continually: Keep thou me, for my trust is only in thee; so shall I praise thy Name for ever, and spread thy glory and goodness while I have any being. Praise

Evil eyes do watch me, Oh my God! they come to spye out my wayes, who have mischief in their hearts; and according to the mischief of their own hearts, so do they wrest my wayes, till they have fill'd their hearts with envy, the bitterness whereof they vent when they shoot their Arrows; they have pierced my soul with lyes, wherewith they reproach thy pure wayes; they are not afraid to speak evil of thy spirit. O Lord, wilt thou teach me in innocencie, do thou guide me in thy pure path, so shal I not be ashamd when I behold the face of my Enemies: Give me not up to the wills of them that seek for my life; rescue my soul, and I shall praise thee, my Redeemer, and my God. In thee alone I put my trust: Let not the wicked have dominion over the poor and helpless; break the wills of the blood-thirsty man. Thou seest how many have joined hands against me in this day of my trouble, to take my life; yet in thee is my trust: Plead for me, O my God, declare thou my innocencie With cruel jealousie have they wounded me, when they have condemned thy righteous waies: They have done what they could to cause me to disobey thee; and have set themselves to stop my way that I should not follow thee. O my God, thou hast seen it, and hast redeemed me out of their hands, yet have they cast out floods of reproach after me; they have tempted me daylie: Hadst not thou holden me up when they caused me to stagger, I had fallen for ever; but thy promises was a stay unto me. O let me never forget thy faithfulness; let me mention thy Name to all that want a refuge. *J.N.*

THe spring of Summer doth appear,
The bud is fresh and green;
The Turtles voice doth sweetly sound;
Our King in *Zion* seen.
Shall we not sound this thing abroad?
Shall not we Praises sing?
O subtle self! thou hast long withstood
The Praises of our King.
But since *Zion* he hath set up
By power of his own,
To all the Citizens thereof
Our God and King is known.

What

VVhat we have seen we spread abroad,
What we both feel and know,
Which hath the Vessels filld with Praise,
Like Floods that overflow.
The Heavens above, the Earth below,
Doth both in Praises meet;
Righteousnes runs down, Truth springs up,
And doth each other greet.
Purity hath put forth her voice,
And Love doth loudly cry,
Innocency a Trumpet sounds
To all the passers by.
Holiness from Heaven is sounded forth
Unto our God alone,
Peace is proclaim'd; in Purity
Our King is on his Throne.
The Heathen rage to hear thereof,
The Kings together flock,
And all the world doth set themselves
To overturn this Rock.
From whence these Waters doth descend,
That makes this fruitful sound;
For his appearance none can bear
Who in self and sin are found.
So much with sand this Flood would stop,
VVith earth our wells would fill;
And thousands are together set,
VVho seeks this Seed to spill.
Yet shall we sit and sing thy Praise
VVhilest we a being have,
Though all the world do us withstand
VVhose souls are in the grave.
Oh Holy! Holy! Holy! still
Both night and day we cry,
Thy Song most sweet, thy Praises pure
Shall cause our Foes to flye.
Oh Zion fair! how art thou set
Upon a Hill most high?
Thy Life not known, thy Joyes are hid
From all that pass thee by.
Thy Babes are Plants of Holiness;
Gods Husbandry thou art,
Yet all dark Powers of wickedness
Against thee take a part.
By day the evil Tydings came;
By night the arrows flye;
Yet in thy House I safety have
VVithin thy Temple high.

The End

I. N.